"ĀL MŪḤĀLLĀ" BY IBN E HADAM, ITS METHOD AND DISTINCTIONS

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ABSTRACT:

Imam Ibn-e-Hadam was a renowned Jurist and Scholar of the Ninth century. He belonged to Undlus but by origin, he was Persian. His father was an important adviser of that time Govt. /kingdom. Previously, he adopted Shaafi creed but later on, due to his broad vision, he embraced the Dahri School of thought. Actually he was a great jurist and the author of numerous books. "AlMuhalla" is a great master piece compiled ever by him. "Al Muhalla" is a great book of Islamic jurisprudence containing Quran, Hadith, and Sayings of companions of the Holy prophet, their Successors and the jurisprudent verdicts of the scholars of first half of the Fifth Hijri. It also contains the arguments of the different Schools of Thoughts and criticism on those arguments as well. These qualities make "Al Muhalla" an Encyclopedia for the understanding of Quran and Hadith. Ibn e Hadam may also be wrong sometimes in his diligence just like other

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scholars as only the Prophets of Allah are impeccable. Ibn e Hadam had all the qualities of an Independent Jurist and in this way; he presented the solution to 2308 Queries/Problem in his “Muhalla”. He may be criticized for some of his views and this criticism shall make his book more fruitful.

KEYWORDS: Al Muhallah, Ibn e Hadam, Distinctions, Problems, Quran waSunnah.

Introduction:

There is no doubt that Islam is a complete religion in all respects. Its principles and theology have been transmitted continuously with fair means from the first rank towards the successors. Allah has declared the being of Quran a complete book in Surah Al Maidah,

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ﴾[1]

(This day, I have perfected your religion for you, and have chosen for you Islam as your religion).

No one only Allah has completed it through His Prophet. Therefore,No religion is complete, authentic and acceptable except Islam.

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ.﴾[2]

(And whoever seeks a religion other than Islam, it will never be accepted of him, and in the hereafter he will be one of the lovers.)

Allah has demonstrated all the queries regarding all the walks of life through His Prophet and made this religion just in accordance with Human nature. Preaching Islam is an obligation and it has been carried out

[1] Al Quran, 3/5

[2] Al Quran,85/3

by the companions of Prophet after Him. They took a fruitful expedition to solve the problems of the humanity across the world. After the companions, the followers and the followers of the followers dedicated their lives in the service of Islam. The compilers of the six reliable collections and the leading Scholars played a vital role in learning Deen from the Successors and saving it with texts and chains of Hadith.

They memorized thousands of the sayings of the Holy Prophet (PBUH) along with chains/ references and a new branch of Bibliographic Dictionary was introduced. After that, the Ummah was divided into different sects/schools and they started rejecting the other's views.

The people ignored Ijtehad and just became imitators by passing the sayings and traditions of the Holy Prophet. Allah has been creating a scholar and Mujtahid in every century who solves and settles the issues and problems of the people in the light of Quran, Hadith, Traditions and the sayings of the ancestors.

A well-known jurist and scholar of Hadith, Abu Muhammad Ali bin Ahmad bin Saeed bin Hadam Undalasi was born in 456 A.H. He compiled many books and "Al-Muhalla" is one of his most important books. He was not only a follower but a leading scholar of Dahri jurisprudence. Imam Ibne Hadam's derivations are different from rest of four leading scholars (Aimaarba'a) and he has rejected all the types of Qiyas. He just depended on the appearance of Quran, Hadith and Ijma. In this article, the introduction to "Al-Muhalla" and the compiler's individuality has been presented under the following headings:

1. Introduction to Imam Ibne Hadam,
2. Introduction to Al-Muhalla
3. The Individualized style in Muhalla.

Review of the Literature:

A number of scholars has write down the publishing services of the biography of Ibne Hadam. Three different articles have been bringing out in research journals.

1. Al Muhalla by Ibne Hadam, An Introductory, Critical and Analytical Study (Urdu)
2. FiqhIbn e Hadam main "Daleel" bator e Masdar, MahiyatwaAqsaam. (Urdu)
3. Imam Ibn e HadamkynazdeekIjtihadkaTaswar or is kyasasiwabnyadimakhiz. (Urdu)

There is a significant book on that subject in Urdu and some of the writer has done research and criticism in Arabic. These are as under:

1. Hayat e Imam Ibn e Hadam by Muhammad Abu Zohra Motarjam: Prof Ghulam Ahmad Hariri
2. Ikhtisar Al Muhalla li Ibn e Al arbi by Muhammad bin Ali (638AH)
3. Al Qadh Al Muallah fi ikmallilMuhalla by Abu Abdurrehman bin Aqeel
4. Al Morid fi Ikhtisarkitab Al Muhalla by Student of Imam Dahabi
5. Al MuallahTatmima al Muhalla by Abrahimktani
6. Al saif al mujallah alalMuhalla by Mahidi Hassan Qadri
7. Al muallah fi alrad e alalMuhalla by Muhammad bin Muhammad Saeed Al Ashbeeli.

In this article some of the distinctions and criticism has been described on Ibne Hadam which is not described any other books. Imam Ibn e Hadam one of those people who are bestowed with a great allotment intellectuality from everlasting Allaha. He was extra ordinary intelligent and apathetic

learned and well commanded. Ibn e Hadam was remarkable exampling in broadness and depth of knowledge. The scholar of ("Alim e Aasma ur Rijal") ethnology "Imam Dahabi" had declared about him, "He is the Ocean of (aloom Naqlia) narrated knowledge, example less and was the adept of Islamic knowledge".[3]()

Imam Ibn e Hadam strictly against emulation and defended it with argues. He describes emulation is verboten (forbidden) and it is not allowed for anybody that he may accept other arguments without reasons. His dictums concerning emulations are as under:

"التقليد حرام ولا يحل لاحدان ياخذ بقول احد من غير برهان"[4]

﴿ اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مَا تَذَكَّرُونَ﴾[5]

(Fallow what has been sent down unto you from your lord, and fallow not any Auliya (protector and helpers) besides him. Little do you remember?)

1. **Introduction to *Imam IbneHadam*:**

His ancestry is, Abu Muhammad Ali bin Ahmad bin Saeed bin Hadam Al-Undlasi. He was born on Wednesday, the last night ofRamdan, 384 A.H. according to the 7th November 994 A.D in Cordova. His father was a Minister during Mansur Amiri and his sons reign. Previously, he studied the Malik Jurisprudence succeeded byShafi'i and at last, he embraced "Dahri" sect and rendered his life in its service.

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[3] Dhahbi, Shams o Deen Abo Abdullah Muhammad bin Ahmad, Siar al alamalnbula, Dar ul Hadith, Cairo, p. 186/8, 2006AD.
[4] Ibn e Hadam, Abu Muhammad Ahmad bin Ali, Al Ahkam, Dar ul Afaaq, Beirut, p. 127/6, N.D
[5] Al Quran:3/7

He also played his role for the survival of the BanuUmayyad's Government. During this age, he has been serving as a Minister as well. He was imprisoned in Undlas and his books were burnt in Ashbilia. He died on Sunday 28th Shaban 456 A.H according to the 15th July 1065. A.D.[6] He compiled 137 books on different Islamic topics including Hadith, Jurisprudence, the Principles, History, Language and Literature, Philosophy, Logic and the comparative study of Religions.[7]

1.1 His Teachers:

He studied under the supervision of different teachers and it is impossible to count all of his teachers. Some of his well-known teachers are:

Yahya bin Abdul Rehman bin Masood bin wajhaljnna(402AH), Ahmad bin Muhammad bin Abdullah Al-Moqri(429AH), Abdul Rehman bin Abu Yazid Al-Misri(401AH), Abdullah bin Ibrahim bin Muhammad Al-Aseeli(392AH), Muhammad bin Abdul Rehman bin Muhammad Al-katani(408AH), Abdullah bin Rabi'e bin Abdullah Al-Tameemi(415AH),Muhammad bin Saeed bin Umar bin Nbbat Al-Omvi(429AH), Ali bin Ibrahim Al-Tabraizi,Ali bin Muhammad bin Abbad Al Ansari Al Ashbeeli(456AH),Muhammad bin Abdullah Al

[6] IbneBashkwal, AbulQasimKhaalf bin Abdul Malik, Kitab al Silah fi TarikhAimatul Al undlas, Izzatul Attar, Cairo,.416/1, 1955AD)(Humaidi, Muhammad bin AbiNasar, JazwatulMuqtabis, DarulKutab Al ilmia, Beirot, p. 277, 1997AD.

[7] Ibn e Hadam, Abo Muhammad Ahmad bin ali, Risala Al Mafazilabaina Al sahabah, DarulFikar, Beirut, p. 89, 1352AD)(Ismail RiffatFauzi, ManhajIbneHadam fi al ahtijajbssunna, Darulwafa, Egypt, p. 56, 2009AD.

Bakkri Al Termzi(436AH). Many of his teachers have been mentioned in Imam Ibn e Hadam's books.[8]()

1.2 His Disciples:

Although he is a great scholar yet the number of his students is less who contributed to the publicity of his sect. There are two reasons for his less number of students:

i. Opposition by the Malik sect/jurisprudence prevailing at the then Andlus.

ii. Imam IbneHadam's harsh attitude. He used harsh words while rejecting other sects. The Andlasi ascetic IbneAreef likens Imam's languages with Hajaj bin Yousaf's swords saying, "IbnHadam's language and Hajaj's swords are just like sisters"[9]

Only twenty disciples have been traced out through different sources,theyare:Muhammad bin Khalaf Al-Kholani (494AH), Abdullah bin Muhammad Al-Sabooni(478AH), Salim bin Ahmad bin Fatth(461AH), Umar bin Hayan bin Khalaf(474AH), Muhammad bin Muhammad bin Muslima(511AH),Yaqoob bin Ali bin Ahmad bin Saeed bin Hadam(503AH).[10]

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[8] IbnFarzi, Abu al waleed Abdullah bin Muhammad bin yousifazdi, Tareekh e ulama al andlis, Maktiba al Khanji, Cairo, p. 145, 1996AD.)(AbneKhllikan, Abu al Abbas Shams o Deen Ahmad bin Muhammad, Waffiat al Aeyan, Dar Sadir, Beirut, p. 13/4,1900AD.)(Humaidi, Muhammad bin AbiNasar, JazwatulMuqtabis, DarulKutab Al ilmia, Beirot, p. 308/3, 1997AD.)(Dhahbi, Shams o Deen Abo Abdullah Muhamm ad bin Ahmad, Siar al alamalnbula, Dar ul Hadith, Cairo, p. 373/13,2006AD.

[9] AbneKhllikan, Abu al Abbas Shams o Deen Ahmad bin Muhammad, Waffiat al Aeyan, Dar Sadir, Beirut, p. 13/4, 1900AD.

[10] IbnFarzi, Abu al waleed Abdullah bin Muhammad bin yousifazdi, Tareekh e ulama al andlis, Maktiba al Khanji, Cairo, p. 145,1996AD.)(Dhahbi, Shams o

2. Introduction to "*Al-Muhalla*":

There are different views about the complete name of Al-Muhalla, the word "Muhallah" is common in all of its names while there are some additions to it. According to Tartusi, its name is Al-Muhalla bil Aasar.[11] Imam Dahbi mentioned its three names as:

i. Al-Muhalla fi Sharh Al-Mujallah.

ii. Al-Mualla fi Sharh Al-Mujallahbilhijajwala'sar.

iii. Al-MuhallaSharhalMujallah.[12]

The compilers of the Index of books named it as:

i. Al-Muhallabila'sar fi sharh al Mujallahbilikhtisar.[13]

Al-Muhalla is object from the root (تفعیل)Tafiel which names "decorated".[14]

2.1 The motive for compilation:

Imam Ibn e Hadam has mentioned the reasons for its compilation in the foreword to book saying, "May Allah allow us to obey Him. I shall discuss the issues in detail mentioned in Al-Muhalla. I shall present precise arguments for the facility of the students and to enable them to master the legal evidences. In this way, the students shall be aware of the disputed issues and their arguments. They shall have access to the authentic

Deen Abo Abdullah Muhammad bin Ahmad, Siar al alamalnbula, Dar ul Hadith, Cairo, p. 373/13, 2006AD.

[11] Tartusi, Najamud Din, Tuhfatul Al-turak fi ma yajib, Dar ulFikar, Beirut, p. 86, 1407AH.

[12] Dahbi, Shams o Deen Abo Abdullah Muhammad bin Ahmad, Tareekh al islamwawfiatmshaheer al alam, Dar ul Hadith, Cairo, p. 406/3, 1407H.

[13] AsqlaniIbnhajar, Abo al Fzal Ahmad bin Ali, TajreedAsaneed Al-Kutab al-mashhoora, p. 165, 1418AH.

[14] Hafeez, Abu al fazal Abdul, Misbah al lughat, p. 173,MaktibaQadusia, Lahore, 1999AD.

arguments which have been made disputed by the people. So, the newbie shall be aware of Quran and Ahadith. Except it, they shall differentiate between weak and authentic ahadith. They shall also differentiate between authentic and weak narrators of ahadith. So, the supporters of Qiyas shall be exposed. For this purpose, I ask for Allah's help to the right path and accept it for His cause. It is obvious that I have mentioned only continuously mentioned traditions by the authentic narrators. Moreover, the weak traditions have been opposed with arguments.[15]

2.2 Al-Muhalla's Publications:

First of all, it was published as Maktba' al NAhzah, (Egypt) between 1347- 1352 A. H. in 11 volumes with Sh. Muhammad Munir Al Damishki's comments.[16]

Sh. Ahmad Muhammad Shakir remarked on this publication. The first six volumes are unique as the traditions in them were followed by the discriminations between weak and authentic. This book comprises 4388 pages and published at the DarulTurath Cairo, Egypt. This publication has been referred to in this article. The detail of its volumes is as under:

i. Volume I, pages 286, issues 1-169.(Topics: masail Al Toheed, Masail Min Al Asool, Kitab Al Tahara.)
ii. Volume II, pages 288, issues 170-285.(Topic: Kitab Al Tahara, Kitab Al Tayammom, Kitab Al HaizwalIstihaza, Kitab Al Salat.)
iii. Volume III, pages 288, issues 286-376.(Kitab Al Salat.)
iv. Volume IV, pages 284, issues 377-512.(Kitab Al Salat.)

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15 Abn e Hadam, Abo Muhammad Ahmad bin ali, Al Muhalla, p. 21/1, DarulFikar, Beirut, 1352AH.
16 Kittani, Muhammad Al Muntsir Billah bin Muhammad Zamii, MojimFiqhabneHadam, p. 55/1, Dar ulKutab Al Ilmia, Beirut, 2009AD.

v. Volume V, pages 291, issues 513-672.(Kitab Al Salat, Kitab Al Zakat)

vi. Volume VI, pages 280, issues 673-774.(Kitab Al Zakat, Kitab Al Siam)

vii. Volume VII, pages 562, issues 775-1113.(Kitab Al Siam,Kitab Al Hajj, Kitab Al Jihad, Al Azhaya,AlAtema Al Seed,AlAshriba and Kitab Al Aqeeqa.)

viii. Volume VIII, pages 558, issues 1114-1507.(Kitab Al Nzoor, Al Waed, Al Iman, Al Qarz, Al Rahn, Al Hwala Al Kfala, Al Shirqa, Al Qisma, Kitab Al IsthqaqwalGhazabwalKhbayat al amwal, Al Salho, Kitab Al MadaenatwalTaflees, Kitab Al Biyooh.)

ix. Volume IX, pages 567, issues 1508-1862.(Al Shofah, Al Salam, Al Hibat, Al Aria,AlZiafa, Al KitabAlkitaba.)

x. Volume X, pages 552, issues 1863-2106.(Kita Alrizah,Al Eneen, Al Nfaqat, KitabAldima, WalQisaswalDayat.)

xi. Volume XI, pages 432, issues 2107-2304(KitabAldima, WalQisaswalDayat,KitabAlhadood, Kitabalmharbeen, Misailaltaezeer.)

The second addition was published in 11 volumes from Al-tajariamatabatul Imam, Egypt, 1384 H in dilatoriness of Muhammad Khalil Harrass.[17]

It is published in two volumes on Bible paper in 2003 A.D. under the supervision of Hannan Abdul Mannan from Bait ulAfkar Al-dolia, Jordan.

[17] Kittani, Mojim Fiqh abne Hadam, p. 55/1

It is translated in Urdu by Prof. Ghulam Ahmad Hariri. Whose 1st three volumes are published under the review of Abdul Ashball, Sagheer Ahmad Behari, resedientJaddah.

The first volume published in 1984 from Al-dawatul Salfia, Sheesh Mahal, Lahore by Majlis Al-Ilmi Al-Salfi.

Second and Third Volume were published by Markaz DawatulIrshad and rest of content was not brought out.

It was the eminent ecclesiastical service to publish this book with Urdu interpretation and takhreej as well.

2.3 Sources of *Al-Muhalla*:

The basic sources of the book of Muhalla are under:

i. Al-Quran.

ii. Al-Jame Al-Sahih, Abu Abdullah Muhammad bin Ismail Bukhari, (256 H). (Imam Ibne Hadam narrated all the scriptures of in Al-Muhallah in two ways).[18]

iii. Sahih Muslim, AbulHussain, Muslim bin Hajaj Al-Qusheri (261H).[19]

iv. SunanabiDaud, Salman bin Ashas Al-sajistani (275H)[20]

v. SunanNisai, Abu Abdul Rehman Ahmad bin Shoib Al-Nisai (303H)[21]

vi. MoataImame Malik, IbnAns bin Malik (179H).[22]

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18 Abn e Hadam, Al Muhallah, p.82/1,188/1,164/2,123/3,Issue:113,139,254,315,330.699

19 Abn e Hadam, Al Muhallah, p.164/2,90/3,12/4,Issue:254,299,385.

20 IbneHadam, Al-Muhalla,p. 182/2,172/4,226/4). Issue 260,473,494.

21 Abn e Hadam, Al Muhalla, p. 92/4,Issue:442

22 Abn e Hadam, Al Muhallah, p. 412/10 Issue:2055

vii. Musnad Ahmad, Abu Abdullah Ahmad binHambal, Al-shebani (262 H).[23]

viii. Musannif Abdul Razzaq,AboBakar Abdul Razzaq bin Hmmam Al sanaani(211AH)[24]

ix. Al Jamme Al Sagheer,Muhammad bin Hassan(189AH)[25]

x. KitabAlnbat li abi Hanifa**,** Ahmad bin Dawood.[26]

xi. Among others are Musnad Sahih, Ibn Mansoor, ,IbnAbi Sheba, Al-Tahavi, Musnad Abu Daud, Qasim Ibn Asoba, Kitab al-Mabsoot by Ismail ibn Ishaq (282H) and Al-Easall by Imam Ibne Hadam.

2.4 Scholastic Standard of *Al-Muhalla*:

Al-Muhalla is among one of grand Fiq Al-Dahri books in which .Quranic, Hadith, Dictoms of the companions, Tabei and the views of the followers of 1st half of the fifth century, and the argues of every creed exist in it and as well as criticism on it.

These attributes denote it the standards ofDairah Al-Ma'arif.

Al-Sheikh Ada-ibn Abdul Sallam states regarding Al-Muhalla and Al-Mughni by IbnQuddama,"I had never seen such books in the literature of Islam""مَا رَأَيْت فِي كتب الْإِسْلَام فِي الْعلم مثل الْمحلى لِابْنِ حزم والمغنى لِابْنِ قدامَة"[27]

3. Distinction of *Imam Ibne Hadam*:

There are number of contrasts of Imam Ibne Hadam. Among them some are as under:

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[23] Abn e Hadam, Al Muhallah p. 1095/4,104/4,105/7,Issue:443,451,733
[24] Abn e Hadam, Al Muhallah, p. 94/4 Issue:442
[25] Abn e Hadam, Al Muhallah, p. 243/6 Issue:762
[26] Abn e Hadam, Al Muhallah, p. 220/5 Issue:641
[27] Ibn Muffleh, Burhanud Din Abo Ishaq Ibraheem bin Muhammad, Al-Maqsad Al-Irshad, p. 213/2, maktaba alrushd, Riadh, Saudia, 1990AD

i. According to Imam Ibne Hadam, after death, the spirit is revert in lich or in grave.He says that.[28]

فَصَحَّ أَنَّهُمَا حَيَاتَانِ وَمَوْتَانِ فَقَطْ، وَلا "

تُرَدُّ الرُّوحُ إلا لِمَنْ كَانَ ذَلِكَ آيَةً". He argues his concept by putting the verse of Quran.

﴿وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ﴾[29]

(Seeing that you were dead, and He give you life.)

ii. If anyone invites a person on poisonous food and one was dead having eaten it. He states that there is no Qisas, no plenty of poisonous food. According to his book he says that,[30] ()" لا قَوَدَ فِيهِ وَلا دِيَةَ وَلا كَفَّارَةَ، وَإِنَّمَا عَلَيْهِ ضَمَانُ الطَّعَامِ الَّذِي أَفْسَدَ"

iii. According to him, the angles are the supreme among the whole creations because they are innocent and live in the heavens.[31]

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا﴾[32]

(And indeed we have honored the children of Adam, and we have carried them on land and sea, and have provided them with lawful good things, and have preferred them above many of those whom we have created with a marked preferment.)

He quotes, the argue that Al-mighty Allah did not mention the supremacy of the entire creatures in the same verse.[33]

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[28] Abn e Hadam, Al Muhallah, p. 44/1 Issue 39
[29] Al Quran: 28/2
[30] Abn e Hadam, Al Muhallah, p. 25/11 Issue 2121
[31] Abn e Hadam, Al Muhallah, p. 33/1 Issue 26
[32] Al Quran:70/17
[33] Abn e Hadam, Al Muhallah, p. 33/1 Issue 26

According to Imam Ibne Hadam, if a person accepts Islam and he will bear the sentence of the sins which he commenced while being non believer.[34]

" وَمَنْ عَمِلَ فِي كُفْرِهِ عَمَلا سَيِّئًا ثُمَّ أَسْلَمَ؛ فَإِنْ تَمَادَى عَلَى تِلْكَ الإِسَاءَةِ حُوسِبَ وَجُوزِيَ فِي الآخِرَةِ بِمَا عَمِلَ مِنْ ذَلِكَ فِي شِرْكِهِ وَإِسْلامِهِ"

iv. If a person victimized a layman by his learned dog or any beast (lion, tiger) or give a sword to any rubbish stupid person having the intention to kill him. Ibne Hadam says there is no plenty on subject.[35]

"وَلَوْ أَنَّ إِنْسَانًا هَيَّجَ كَلْبًا، أَوْ أَطْلَقَ أَسَدًا، أَوْ أَعْطَى أَحْمَقَ سَيْفًا فَقَتَلَ رَجُلا: كُلُّ مَنْ ذَكَرْنَا فَلا ضَمَانَ عَلَى الْمُهَيِّجِ، وَلا عَلَى الْمُطْلِقِ، وَلا عَلَى الْمُعْطِيالسَّيْفَ؛ لأَنَّهُمْ لَمْ يُبَاشِرُوا الْجِنَايَةَ، وَلا أَمَرُوا بِهَا مَنْ يُطِيعُهُمْ".

v. If any dog licks something and the substance is dissolved/ destroyed and if a dog eats a bite without licking then the shared thing can be used.

"فَإِنْ أَكَلَ الْكَلْبُ فِي الْإِنَاءِ وَلَمْ يَلَغْ فِيهِ أَوْ أَدْخَلَ رِجْلَهُ أَوْ ذَنَبَهُ أَوْ وَقَعَ بِكُلِّهِ فِيهِ لَمْ يَلْزَمْ غَسْلُ الْإِنَاءِ وَلَا هَرْقُ مَا فِيهِ أَلْبَتَّةَ وَهُوَ حَلَالٌ طَاهِرٌ كُلُّهُ كَمَا كَانَ، وَكَذَلِكَ لَوْ وَلَغَ الْكَلْبُ فِي بُقْعَةٍ فِي الْأَرْضِ أَوْ فِي يَدِ إِنْسَانٍ أَوْ فِي مَا لَا يُسَمَّى إنَاءً فَلَا يَلْزَمُ غَسْلُ شَيْءٍ مِنْ ذَلِكَ وَلَا هَرْقُ مَا فِيهِ[36]"

vi. There is no permission to clean once cock penis and hip by right hand but to touch the piss by right hand is allowed.[37]

[34]Abn e Hadam, Al Muhallah, p. 39/1 Issue38
[35] Abn e Hadam, Al Muhallah, p. 590/10 Issue:2111
[36] Abn e Hadam, Al Muhallah, p. 120/1 Issue:127
[37] Abn e Hadam, Al Muhallah, p. 95-98/1 Issue:122

"وَمَسْحُ الْبَوْلِبِالْيَمِينِ جَائِزٌ، وَكَذَلِكَ مُسْتَقْبِلُ الْقِبْلَةِ؛ لِأَنَّهُ لَمْ يَنْهَ عَنْ ذَلِكَ فِي الْبَوْلِ وَإِنَّمَا نَهَى فِي الِاسْتِنْجَاءِ فَقَطْ."

vii. He says regarding the attributed names of Almighty Allah that 99 names are described in scriptures. If anybody increases them more than 99 then he commences infidelity.

"وَمَنْ أَجَازَ هَذَا فَهُوَ كَافِرٌ"[38]

viii. His concept about Almighty Allah that he is beyond the proper place and timeand he argues by putting this verse that,

﴿وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُ تَقْدِيرًا﴾[39]

(He has created everything, and has measured exactly according to its due measurements.) [40]

ix. He stands against Qiyas in every presented problem. This is the great one discrimination among all his disputes.[41]

"وَلَا يَحِلُّ الْقَوْلُ بِالْقِيَاسِ فِي الدِّينِ وَلَا بِالرَّأْيِ لِأَنَّ أَمْرَ اللَّهِتَعَالَى عِنْدَ التَّنَازُعِ بِالرَّدِّ إلَى كِتَابِهِ وَإِلَى رَسُولِهِ "﴿مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ﴾[42])

(We have neglected nothing in the book).

وقَوْله تَعَالَى: ﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَتِبْيَانًا لِكُلِّ شَيْءٍ﴾[43]

(And we have sent down to you the book (the Qur'an) as an exposition of everything.)

وقَوْله تَعَالَى ﴿ وَأَنْزَلْنَا إلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إلَيْهِمْ﴾[44]

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[38] Abn e Hadam, Al Muhallah, p. 54/1 Issue:55
[39] Al Quran:38/6
[40] Abn e Hadam, Al Muhallah, p. 49/1 Issue:53
[41] Abn e Hadam, Al Muhallah, p. 78/1 Issue:100
[42] Al Quran:38/6
[43] Al Quran:89/16

(And we have also sent down unto you the Dhikr, that you may explain clearly to the men what is sent down to them).

قَوْله تَعَالَى: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾[45]

(This day, I have perfected your religion for you).

x. The former legalism are not worthable to be allowed.[46] He argues by this verse that Allah says, " وَلَا يَحِلُّ لَنَا اتِّبَاعُ شَرِيعَةِ نَبِيٍّ قَبْلَ نَبِيِّنَا "but Allah says us:

﴿ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ,﴾[47]

(Indeed there has been an excellent example for you in Ibrahim) He argues his concept by putting the verse of Quran that:

﴿لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا﴾[48]

(To each among you, we have prescribed a law and a clear way).

xi. Among his discriminates, the most important is that if a person does piss in the pond of staying water then there is no permission to make ablution for the subject according to the contact of Hadith but permission is allowed.[49]

These are some contrasts of Imam Ibne Hadam in his book but Imam Ibn e Hadam is a great scalar of islam in his period and now for us. His all books are helpful for every person in his life. We can solve our problems by his this book "Al Muhalla" .Imam Ibn e Hadam has mentioned the issues in it and discuss the issues in

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44 Al Quran:44/16

45 Al Quran: 3/5

46 Abn e Hadam, 1352AH, p. 84/1 Issue:102

47 Al Quran:4/60

48 Al Quran:48/5

49 Abn e Hadam, Al Muhallah, p. 136/1 Issue:140

detail mentioned in Al-Muhalla. He presented precious arguments for the facility of the students and to enable them to master the legal evidences. In this way, the students shall be aware of the disputed issues and their arguments. They shall have access to the authentic arguments which have been made disputed by the people. So, the newbie shall be aware of Quran and Ahadith.

Conclusion:

To sum up the discussion, Al-Muhalla is an encyclopedia of Fiqh ul Kitabwal hadith and the dictums of the followers. He rejects "Qiyas"and solves the all issues by relying on visible Nasoos. Except some of the issues which are against the concepts of other contemporaries Claris. One can get the solution of problems if studies the grand book. Al-mighty bestowed upon him blessings and let the celeries of the time get the benefits.